### Schools of Biblical Interpretation

<table>
<thead>
<tr>
<th>19th Century Liberalism</th>
<th>-uncritical acceptance of culture’s understanding of progress and individualism</th>
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</thead>
<tbody>
<tr>
<td>Neo-orthodox</td>
<td>-human creature-line and sinfulness -obedience to Word of God -distinction between Christianity and culture -apolitical</td>
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<tr>
<td>Political Theology</td>
<td>-reaction to neo-orthodoxy -memory and solidarity with victims of injustice -social praxis</td>
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<tr>
<td>Evangelical/Fundamentalist</td>
<td>-more literal interpretation of the biblical witness -personal salvation -conservative social agenda</td>
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<td>Creation</td>
<td>-original blessing instead of original sin -challenges fall/redemption understanding -confronts dualistic, hierarchical understandings such as body/spirit</td>
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<tr>
<td>Jesus Seminar</td>
<td>-renewed the quest for the historical Jesus -meets twice a year to debate technical papers -at the close of debate on each agenda item, Fellows of the Seminar vote, using colored beads to indicate the degree of authenticity of Jesus’ words or deeds</td>
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<tr>
<td>Process Theology</td>
<td>-world is relational and interdependent -God's immanence stressed not transendent, unchangeability -God's participation in world’s suffering is a creative force in world’s becoming</td>
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<tr>
<td>Afro-American</td>
<td>-revolutionary Jesus -spirit in the church of singing, vibrant, vision of freedom -legacy of slaves indoctrinated in religion of their masters while discovering the liberating meaning of the gospel -call to humanize the social condition of Afro-Americans</td>
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<tr>
<td>Womanist</td>
<td>-surrogacy, survival as images of history and life experience of black women</td>
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<td>African</td>
<td>-independence after long history of colonization -variety of theological interpretations -socio-economic realities of poverty, post-apartheid and AIDS pandemic -integrative understanding of living and non-living, individual and community -call for African inculturation in leadership and theology</td>
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<tr>
<td>Latin American</td>
<td>-God’s preferential option for the poor -base communities -social analysis from Marxist perspective -praxis -action/reflection</td>
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- Barth, Molmann, Metz, Soelle, Falwell, Graham, Fox, Crossan, Borg, Cobb, Whitehead, Cone, Williams, Grant, Weems, Oduyoye, Tutu, Gutierrez, Segundo, Boff
| Mujerista | -embracing practice of popular religions  
- communal  
enablement for Latina women  
-naming of internalized oppression and preferred future
| Tamez  
Isasi-Diaz |
| Feminist | -deconstruction of patriarchy, sexism  
-hermeneutics of suspicion  
-construction of discipleship of equals, biblical stories of women role’s  
-sin defined as pride has disastrous effect in women tempted to dissolve self through devoted service  
-language and image, “if God is male, males are gods” and methaphoric expansion
| Radford  
Ruether  
Trible  
Schussler  
Fiorenza  
Russell  
Johnson  
Harrison  
Heyward |
| Eco-theology | -respect for the earth  
-re-framing doctrine and theology to question the primacy of humankind  
-challenge to concepts that have contributed to ecological disaster - domination, consumerism, etc.
| McFague  
Hallman |
| Disabilities | -reframing theological from the perspectives of those who are disabled and/or chronically ill  
-challenging able-bodism
| barb wire collective  
Eiesland |
| Queer Theology | -lesbian, gay, bisexual, transgendered liberation  
-reclaiming of pejorative word “queer” in a positive, strategic, politically empowering way
| Goss  
Hunt  
Mollenkott  
Nelson  
Glazer |
| Asian | -Christianity a tiny majority and associated with colonial past - converts upper classes  
-history of multi-faith pluralism and dialogue  
-struggle for justice within reality of wide spread poverty
| Song  
Niles  
Katopopo  
Gnanadason  
Pui-lan |
| Minjung | -Korean for “the mass of the people”  
-recovery of rituals like mask dance to ridicule oppressors  
- han - frozen and knotted feelings of despair, helplessness, fear, anger, and other negative feelings that have accumulated over suffering
| Park  
Kyung |
| Indigenous | -cultural teachings and ceremonies honoured  
-legacy of colonization/ genocide is identified  
-centrality of creation, respect, healing  
-charge with syncretism (mixing Christianity and First Nations ways)
| Tinker  
Silman  
McKay  
Gossen |